

CONFIDENTIAL.]

[No. 1 of 1910.]

REPORT

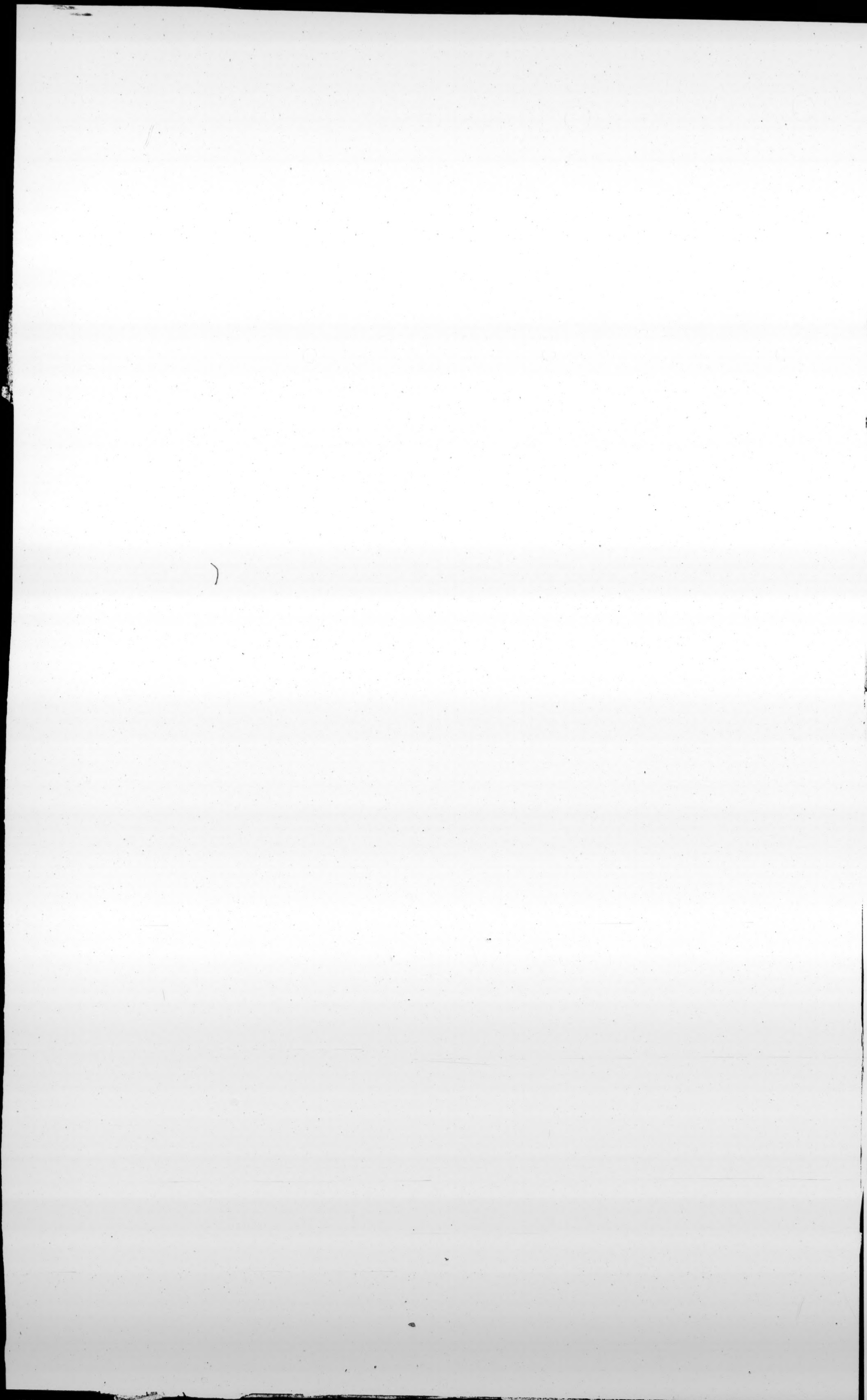
NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 1st January 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Anusilan" ...	Calcutta ..	Weekly	.....	1,000
2	"Bangabandhu" ...	Ditto ...	Do.	Barendro Lal Mukerjee, age 27, Hindu	500
3	"Bangabhumi" ...	Ditto ...	Do.	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ...	Do.	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi" ...	Calcutta ...	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura ...	Do.	Biswanath Mukerji, B.L.	713
7	"Basumati" ...	Calcutta ...	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto ...	Do.	.....
9	"Birbhum Hitaishi" ...	Suri ...	Do.	Rajranjan Sen, age 34, Baidya	300
10	"Birbhum Varta" ...	Do. ...	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dinanath Mukerji, age 42, Brahmin	650
13	"Daily Hitavadi" ...	Calcutta ...	Daily	.....
14	"Dainik Chandrika" ...	Ditto ...	Do.	Hari Dass Dutt, age 37, Kayastha	200
15	"Dharma-o-Karma" ...	Ditto ...	Monthly	.....
16	"Education Gazette" ...	Chinsura ...	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata" ...	Calcutta ...	Do.	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,300
18	"Hitavadi" ...	Ditto ...	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan" ...	Ditto ...	Do.	Hari Das Dutt, age 37, Kayastha	1,000
20	"Howrah Hitaishi" ...	Howrah ...	Do.	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
21	"Jagaran" ...	Bagerhat ...	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar" ...	Jessore ...	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani" ...	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi" ...	Khulna ...	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi" ...	Chandernagore ...	Do.	Surendra Nath Sen, age 32, Hindu	500
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia" ...	Krishnagar ...	Do.	Susil Kumar Maitra, age 28, Brahmin.	800
30	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-Weekly	Rev. Lall Behari Shah, age 50, Native Christian.	300
31	"Nayak" ...	Ditto ...	Daily and Weekly.	.....	500
32	"Nihar" ...	Contai ...	Weekly	Madhu Sudhan Jana, age 49	200
33	"Nivedan" ...	Calcutta ...	Do.	.....
34	"Pallivarta" ...	Bongong ...	Do.	Charu Ch. Roy, age 35, Kayastha	400
35	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar" ...	Calcutta ...	Monthly	.....
37	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
38	"Pratihar" ...	Berhampore ...	Do.	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava" ...	Calcutta ...	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat" ...	Ditto ...	Do.	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar" ...	Asansol ...	Do.	Akhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mittra, age 26, Kayastha.	600
43	"Samaj Darpan" ...	Salkia ...	Do.	Latya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay" ...	Calcutta ...	Do.	Ganendra Nath Das, age 54, Brahmin	800
45	"Sanmilani" ...	Serampore ...	Do.	.....

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour ...	Monthly	.....	1,500
49	"Soltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Monirazzam of Chittagong.	3,000
50	"Sonar Bharat" ...	Howrah ...	Do.	Baikunta Das Gupta, age 35, Baidya	2,600
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do.	Basik Mohan Chakravarti, age 37, Brahmin.	500
52	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	900
53	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 26, Hindu	500
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, age 26, Kayastha	...
HINDI.					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prasad, age 35, Vaisya ; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly	.....	Never received.
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and published in the United Provinces.	Ceased to exist.
61	"Jain Pataka" ...	Calcutta ...	Monthly	.....	4,000
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	3,000
63	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	500
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly	.....	500
65	"Marwari" ...	Calcutta ...	Do.	R. K. Tebrevala, age 34, Hindu Agarwala.	...
66	"Marwari Bandhu" ...	Ditto ...	Weekly	.....	Ceased to exist.
67	"Narsingha" ...	Ditto ...	Monthly	.....	Ditto.
68	"Shiksha" ...	Arrah ...	Weekly	Gohkaran Singh, age 38, Babhan	255
PERSIAN.					
69	"N a m a - i - M u q a d d a s - Hablul Matin"	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	...
URDU.					
70	"Ayin-i-chatar Gupt" ...	Bankipore	Weekly	.....	No more received.
71	"Al Panch" ...	Ditto ...	Do.	.....	No more received.
72	"Bihar Gazette" ...	Ditto ...	Do.	Muhammad Murad Ali Khan, age 42	200
73	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	...
74	"Khawah Mokhah Panch"	Gaya ...	Do.	.....	Ceased to exist.
URIYA.					
75	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	...
76	"Manorama" ...	Baripada ...	Do.	.....	600
77	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	500
78	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	...
79	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	700
80	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	800
81	"Utkal Darpan" ...	Sambalpur	Do.	.....	500
82	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	...
83	"Utkal Sakti" ...	Calcutta ...	Do.	.....	...
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	...

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali.</i>					
5A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh .....	.....
14A	"Dharma" ...	Calcutta ...	Do.	.....	.....
26A	"Medini Bandhav" ...	Midnapore	Do.	.....	.....
23A	"Karmayogin" ...	Calcutta ...	Do.	.....	.....
<i>Hindi.</i>					
54A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar .....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur	Do.	.....	.....
68B	"Sri Sanatan Dharm" ...	Calcutta ...	Do.	.....	.....
<i>Urdu.</i>					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Husain ...	Ceased to exist.
74B	"Star of India" ...	Arrah ...	Do.	Zahurul Haque ...	.....
<i>Bengali.</i>					
47	"Sandhya" ...	Calcutta ...	Weekly	.....	Ceased to exist.
<i>Hindi.</i>					
	"Banga Kesri" ...	Calcutta ...	Weekly	.....	.....



I.—FOREIGN POLITICS.

REFERRING to Reuter's despatch from Teheran stating that the new Persian régime has applied to the English and the Russian Consuls at Teheran for a loan of half a million liras on the security of the customs, the *Nam-i Muqaddas Hablul Matin* [Calcutta] of the 20th December observes:—

HABLUL MATIN,
Dec. 20th, 1909.

There can be no doubt that Persia is in need of a loan. It reflects credit on the Cabinet for its good management in that it did not apply for a loan in the absence of the Mejlis during the last six months, in spite of the pressure of the neighbouring Powers; for the taking of a loan in the absence of the Mejlis would have served as a precedent to the Ministers in future for interfering with the right of absolute control of the Assembly over the finances of the State. We have to thank Mustaufi-ul-Mamalik at this stage, for had he not shown his opposition to the question of loan, all the Ministers would have looked only to the needs of the time.

However, although there can be no doubt that the Mejlis has after considering the question decided to take a short loan, nevertheless we cannot believe in Reuter's despatch, which states that the Russian and English Consuls have been applied to for it. It is possible that the Russian and English Consuls have been negotiated with like all the rest of the Consuls, so that the Persians may be able to secure the loan from any one who would offer it on the most favourable terms. It is also possible that the Mejlis and the Ministers might have deemed it advisable to satisfy in this way the two Powers who have long been trying to thrust a joint loan down the throat of Persia, so that they may find an opportunity of calmly carrying out the necessary reforms and considering the need of having a bigger loan. In any case, it is highly impolitic to apply to the two Powers for a loan, for their aim in seeking to advance it is to bind Persia in such a way that she may not in future form alliance with any other Powers. Besides, as the peace in Persia is at the mercy of the two Powers, as soon as a loan however small is received by her, they will aggravate causes which will necessitate the taking of a fresh loan, and so on, till at last the total of these repeated loans will be considerable.

It is advisable to raise this partial loan on the security of the State jewelery from the French and American Banks, and not from the Russian and English Banks in Persia, and utilize the money in carrying out urgent reforms. We insist on this loan being raised from banks other than those in Persia merely because a loan would be available there at an interest of $2\frac{1}{2}$ to 3 per cent., while the Anglo-Russian Bank at Teheran would not demand less than an interest of 9 per cent. even on the security of Court jewelery.

In short, we do not believe in this telegram of Reuter's. We therefore reserve our comments till we receive correct information through our correspondents and the Teheran papers.

2. Referring to Mr. Gandhi's letter to Mr. Tata, describing the oppression committed on the Indian prisoners in South Africa, the *Hindi Bangavasi* [Calcutta] of the 27th

HINDI BANGAVASI,
Dec. 24th, 1909.

December says:—

The stronger the agitation in this country, the greater is the oppression and injustices committed there.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Nayak* [Calcutta] of the 28th December writes:—

The Mymensingh shooting case. Mr. Macleod, a Police officer of Mymensingh, has shot an Indian whom he mistook for a dog. But it is not a "dog" but a "bitch" that he has killed. Be that as it may, his offence does not come under any section of the Indian Penal Code,

NAYAK,
Dec. 28th, 1909.

for the natives of this country are no better than cats and dogs. All that he may be punished for is perhaps cruelty to an animal, though we doubt, again, whether it is any cruelty to shoot an animal to death.

NAYAK,
Dec. 24th, 1909.

4. One Sukumar Chandra Goswami of Kamarkharha, in the Dacca district, writes as follows in the *Nayak* [Calcutta] of the 24th December under the heading "The real facts" in connection with the reported discovery of arms in a village within the Munshiganj subdivision of the Dacca district:—

At about 10 A.M., on Tuesday last, a Musalman Maulvi (Munshi), accompanied by a large number of Musalmans, appeared in a garden named "Pal's house," lying to the west of Kailash Chandra Ganguli's house in the village Adabarhi, a mile to the north-west of Kamarkharha, brought out from a canister three revolvers, one phial of nitric acid, half a phial of a yellowish acid (probably picric acid) and a number of very old spent-out revolver cartridges, and sent information through a chaukidar to Babu Srinath Sen, panchayet.

On Wednesday, the District Superintendent of Police came from Dacca with 150 armed policemen, and surrounded the small village with 150 or 200 chaukidars and 70 or 80 Musalmans. The search of the above-mentioned garden yielded only one empty jar.

On Thursday, the District Magistrate and two other white men came to Adabarhi. Many houses were searched, but nothing suspicious was discovered. Two *khargas* (old-fashioned swords) for sacrificing goats at *pujas* were carried away from Ganguli Babu's house.

To-day, that is on Friday, there is neither the District Magistrate nor the District Superintendent of Police in the village. The villagers are trembling with fear for the police. The village has been deserted by all young men, boys and women. It is being still occupied by 30 or 40 policemen, four Sub-Inspectors of Police and Babu Yogendra Mohan Ghosh, the Deputy Magistrate of Munshiganj.

It is rumoured that one Nawab Mirja, living in the house of the above-mentioned Munshi, had a long-standing dispute over lands, lasting for 7 or 8 years, with Kailash Ganguli. Ganguli Babu is a petty *talukdar*.

Last year the young men of the village forming the local football club had a regular quarrel with the Munshi, because the Munshi used to graze his cows on the club's playing ground, and to abuse the players if they happened to request him to take away the animals at the time of playing.

BANGAVASI,
Dec. 25th, 1909.

5. The *Bangavasi* [Calcutta] of the 25th December draws the notice of the Lieutenant-Governor of Eastern Bengal and Assam to the case in which five inhabitants of the Madhupur village, under the Baliakandi police-station in the Faridpur district, were acquitted by the District Judge of a charge of causing grievous hurt to one Durga Kundu after having been detained in *hajat*, first for one and-a-half months, and next till the conclusion of the case. After the first period of the *hajat* they were released, because the police could secure no evidence against them. But subsequently they were again arrested and were committed to the Sessions by the Subdivisional Magistrate. They were, in the first instance, arrested on a deposition of Durga Kundu, in which it was said that he had been assaulted by them because he had had a *swadeshi* case against them. In the second instance, however, Durga Kundu denied having been assaulted by them.

BANGAVASI,
Dec. 25th, 1909.

6. The *Bangavasi* [Calcutta] of the 25th December says that the news that a regiment of Highlanders will march through Midnapore and Bankura has created a great panic in the localities concerned.

(b)—Working of the Courts.

DAINIK CHANDRIKA,
Dec. 22nd, 1909.

7. Anent the action of the Magistrate of Kolaba in prohibiting demonstrations within his jurisdiction in honour of Paranjpe, a convicted newspaper editor, the *Dainik Chandrika* [Calcutta] of the 22nd December

writes that this order is not surprising, and only proves how much some officials have been frightened by anxiety about the unrest now prevailing. These men evidently forget that, by taking action on these lines, they honour men like Paranjpe, and intensify the public esteem for them to an extent greater than before.

8. The *Hitvarta* [Calcutta] of the 23rd December pities the intelligence of Magistrates like the Magistrate of Mahar who forbade any demonstration to welcome Mr. Paranjpe, the learned and patriotic editor of the *Kal* of Poona, on the occasion of his visit to his home there. The paper thanks the Magistrate for not going beyond this and issuing some such order as that the people should on that occasion assemble in the compound of his premises and begin to weep no sooner Mr. Paranjpe set foot in the town, the charges for chillies required for the purpose of creating irritation in the eyes being met by the Magistrate from the public treasury. Even the Evil One himself, continues the paper, cannot prevent the people from worshipping in their minds a patriot whose image is impressed on their hearts in lines of gold.

HITVARTA,
Dec. 23rd, 1909.

9. The *Bangavasi* [Calcutta] of the 25th December highly praises Mr. Justice Johnston of the Punjab Chief Court for the large-mindedness that he has shown in admitting his mistake in characterising the evidence given by Lieutenant Malik Umar Hayat Khan of Sapur in the Sapur shooting case as full of falsehoods intended to shield the accused in the case. The notice of the Government is drawn to the matter.

BANGAVASI,
Dec. 25th, 1909.

(d)—Education.

10. Referring to the orders of the Bombay Government disaffiliating certain schools in Poona, the *Hitvarta* [Calcutta] of the 23rd December says that these orders excite laughter, for why should the students, who being convinced of the worthlessness of the education imparted by Government, joined the National schools with the permission of their guardians, again seek admission into Government schools?

HITVARTA,
Dec. 23rd, 1909.

11. The *Tirhut Samachar* [Calcutta] of the 23rd December complains of the stiffness of the paper on Grammar and Composition at the last supplementary Entrance Examination, the portion for translation from English into Hindi taken from some dramatic work being full of mistakes and meaningless passages. The paper recommends lenient valuation of the answers.

TIRHUT SAMACHAR,
Dec. 23rd, 1909.

12. We are surprised to find, writes the *Hitavadi* [Calcutta] of the 24th December, that of the Bengali text-books prescribed for male candidates for the Matriculation Examination, 1912, all except *Kathasara* used previously to be meant for female candidates. Similarly text-books interded to be read by girl-students had always been prescribed for boys. Well, the University might as well require male Matriculation candidates to pass an examination in sewing and knitting, and ask girl-candidates to go through a test in gymnastics?

HITAVADI,
Dec. 24th, 1909.

(e)—Local Self-Government and Municipal Administration.

13. Referring to the general complaint of scarcity of water-supply in Bengal villages, the *Daily Hitavadi* [Calcutta] of the 26th December says that the cause of this distressing complaint can be removed, if the rule of supplying from the public treasury one-third of the cost of excavating a tank in case of the remaining two-thirds being supplied by the villagers concerned is worked out with energy, if the order of the Government to the effect that a good portion of the proceeds of the road cess should be devoted to purposes

DAILY HITAVADI,
Dec. 26th, 1909.

of water-supply is properly carried out, and if a portion of the money allotted to the Health Department is spent in the same direction. The Health Department, as it stands at present, does very little service to villages. Its only object now seems to be to maintain highly-paid officers and prepare an annual report. If a portion of this department's money is devoted to purposes of water-supply, a real service will be done to the cause of public health, and a way will soon be found to reducing the permanent charge of this department.

(f)—Questions affecting the land.

NIHAR,
Dec. 14th, 1909.

14. The *Nihar* [Contai] of the 14th December points out the evils which will result from giving to the *bhagchasis* the status of raiyats in the settlement record-of-rights. Such an innovation will not be a blessing to the *bhagchasis* themselves. If they cultivate the lands at great trouble and sacrifice, there are others also who likewise do the same. This therefore cannot be an argument in favour of granting to them a right which by custom or by law they do not possess. The *bhagchasis* come mainly from two classes of men—(1) from the poorest classes and (2) from those who are indebted to the *mahajans*. Such being the case, the status of rayats, if granted to them, will involve them in even greater difficulties than ever. The writer prays that the authorities will take into their consideration all the circumstances before deciding the question finally.

(g)—Railways and Communications, including Canals and Irrigation.

NIHAR,
Dec. 21st, 1909.

15. The *Nihar* [Contai] of the 21st December writes that a natural channel used to flow from Contai to the Bagda river which has now been canalised. The Public Works Department at first insisted on treating it as an ordinary canal, prohibiting the passage of boats, fishing, etc., on it; but a judicial decision of 1901 has since compelled them to allow fishing in its waters. If fishing be permitted on the ground that the canal was formerly a natural navigable stream, why should not the passage of boats along and across it be also permitted free of tolls and all restraints, as well as the grazing of cattle on the banks of the channel? It is to be hoped the Public Works Department will consider this suggestion favourably.

(h)—General.

BASUMATI,
Dec. 25th, 1909.

16. The *Basumati* [Calcutta] of the 25th December writes:—
We have already spoken about the numerous defects and the total lack of principle inhering in the Reform Scheme. The regulations framed are different in different Provinces. We have shown before how, excepting in the cases of District Boards and Municipalities, election of members to the Provincial Councils will be restricted to certain privileged classes, and that it is the Musalmans who will enjoy the franchise more than any other community. Universities are to return one member each; but since these institutions are so much under official control and have no regard for popular opinion, we need not take the trouble of discussing as to the way they are to elect their representatives. District Boards and Municipalities are to elect their representatives in different ways in different Provinces. Some District Boards and Municipalities will be allowed to choose their representatives direct, whereas others are to elect delegates who in their turn elect members. The number of votes such delegates will have at their disposal will depend in some cases upon the incomes, and in others on the populations, of the District Boards or Municipalities they respectively belong to. In Bengal some of those delegates will have three or even four votes, no matter whether or no they are qualified for such franchise by virtue of education or intelligence. To vest a man with

the right of giving more than one vote is not approved by many statesmen of modern times, though, of course, Mill is in favour of this under special circumstances. "The only thing," says Mill, "which can justify reckoning one person's opinion as equivalent to more than one, is individual mental superiority; and what is wanted, is some approximate means of ascertaining that. If there existed such a thing as a really national education, or a trustworthy system of general examination, education might be tested directly. In the absence of these, the nature of a person's occupation is some test."

To quote again from that eminent author:—

"In any future Reform Bill which lowers greatly the pecuniary conditions of the suffrage, it might be a wise provision to allow all graduates of Universities, all persons who have passed creditably through the higher schools, all members of the liberal professions, and perhaps some others, to be registered specifically in those characters, and to give their votes as such in any constituency in which they choose to register, retaining in addition their votes as simple citizens in the localities in which they reside."

Unfortunately, however, Lord Morley has embodied in the Reform Scheme just what his preceptor, Mill, does not approve of. There are many other defects in the Reform Scheme which we shall discuss later on. We would at the same time ask our countrymen to do their best to make the scheme really conducive to the country's welfare.

17. The *Hindusthan* [Calcutta] of the 18th December refers to the fact

The elections.

that both of the members returned by the local bodies in the Dacca Division to the Eastern Bengal and Assam Legislative Council are Musalmans, and says that the entire Province is thus expected to return more Musalmans than Hindus. Under the circumstances justice would demand special electorates for Hindus, instead of for Muhammadans. The Punjab also is in a similar predicament. So long, therefore, as the Regulations will not be amended to meet the exigencies of the case, the Reforms will fail to satisfy the inhabitants of the two Provinces. Besides this, the whole trend of the new arrangement seems to be to oust the educated and enlightened community, specially the Hindu section of it, from the reformed Council. For instance, out of the 26 elected and nominated members of the Legislative Council of the United Provinces of Agra and Oudh, not more than three or four can properly be said to represent this community. The rest are either holders of distinctions conferred by the Government, or officials, or representatives of non-official associations. The *Bengalee* has, therefore, rightly doubted whether the reformed Council will enjoy the confidence of the people. The Reform has simply increased the bulk of the Councils with men who are styled non-officials, but who are in reality extremely partial towards the Government.

HINDUSTHAN,
Dec. 18th, 1909.

18. The *Daily Hitavadi* [Calcutta] of the 24th December fails to see

Musalmans in the Punjab Council.

why the Hindus of the Punjab should be exasperated at the excessive number of Musalman members in the Legislative Council of that Province. The Musalmans, says the paper, are not at all to blame for this. They claimed certain indulgence from the Government, and the Government has granted it. They are adepts in securing votes, and hence they are being elected to the Council. If the Hindus know how to claim indulgence and how to collect votes, they would have obtained seats in the Council just as largely. When worshipping a god, one must be conversant with all the forms that are to be observed in such worship, or else one can never expect to propitiate the god.

DAILY HITAVADI,
Dec. 24th, 1909.

19. The *Daily Hitavadi* [Calcutta] of the 24th December thinks that

The Council Regulations.

the regulations for the guidance of members in the Bengal Legislative Council are nothing better than rules meant for school boys, and the paper will not be surprised if by and by members are required to ask the President's permission when they want to go out, and if they are made to stand up on their seats if they happen to disobey any of the rules.

DAILY HITAVADI,
Dec. 24th, 1909.

20. The *Pallivasi* [Kalna] of 15th December writes:—

The council elections in Burdwan, a complaint.

The election of members to the Legislative Council by the District Boards and Municipalities of the Burdwan Division came off on Monday,

PALLIVASI,
Dec. 15th, 1909.

the 13th December last, in the office of the Divisional Commissioner at Chinsura. We hear that the Commissioner's action in insisting at an untimely season on a strict observance of the rule regarding the identification of the voters had the effect of making many of the delegates turn away disconcerted.

When the delegates of the District Boards and Municipalities assembled at the polling centre, they carried each a certificate of identity from an Attesting officer—and they thought this was enough for the purpose of identifying them. But the Commissioner ruled that he would take the attestation only of those known to him personally, or known to men who are known to him personally.

The insistence on this rule at an untimely moment put many to difficulties. They who had come from a distance, felt helpless. Many even thought it somewhat humiliating to have to vote after going through an identification in this manner. The Revd. Mr. Blacie (?), who had come to vote from Raniganj, took up his Gladstone-bag and departed as soon as he heard of identification on these lines. We do not know how many others also left.

The delegates of Kalna and Katwa would also have been forced to return disappointed, but fortunately Mr. B. De identified Manmatha Babu, and the Raja Sahab did the same for Babu Jatindra Nath Bose Mallick. Thus it was that the Kalna-Katwa votes were saved from being lost. But it cannot be imagined that all the delegates found gentlemen forthcoming to identify them at Chinsura promptly and easily. If the Commissioner meant to insist on such a rule, why did not he notify the District Boards and Municipalities previously? Anyway, if no votes have been lost by this arrangement, at least the delegates have suffered some inconvenience from it.

BHARAT MITRA,
Dec. 25th, 1909.

21. The action of the Lieutenant-Governor of Bengal in consulting the Bengal National Chamber of Commerce and the Marwari Chamber as well as the Marwari Association about their representative in the Council will, says the *Bharat Mitra* [Calcutta] of the 25th December, gratify the Indian merchant community.

DAILY HITAVADI,
Dec. 24th, 1909.

22. Referring to a rumour about Maharaja Sir Pradyot Kumar Tagore being nominated as a member of the Bengal Legislative Council, the *Daily Hitavadi* [Calcutta] of the 24th December says:—

Maharaja Sir Pradyot Kumar Tagore as a member of the Bengal Council.

The Lieutenant-Governor is no doubt at liberty to choose any man he likes to be a member of his Council, but he has at the same time a responsibility towards the people. The educated classes have not been represented in the Bengal Council, and we should think that His Honour should have selected a member from either of these classes as a Councillor. Maharaja Sir Pradyot Kumar Tagore is as it were a glow-worm in comparison with the luminaries who shine in the Councils.

SANJIVANI,
Dec. 23rd, 1909.

23. In one of his recent speeches, writes the *Sanjivani* [Calcutta] of the 23rd December, His Excellency the Governor of Bombay said that the time was coming when the entire Western world would welcome peace and good-will among men. His Excellency further says that the Indian Reform Scheme has a similar object in view, and that a satisfactory solution of the complex problem with which India is now faced will be made when the numerous races which inhabit the country will help and co-operate with the Government. We wish that the kind-hearted Sir George Clarke's hope may be fulfilled, as indeed it can be if the Government only allows the people to co-operate with it without losing their self-respect, and if it does not contemptuously reject all offers of such co-operation, as it has done in Mr. Kelkar's case.

The Governor of Bombay and popular co-operation.

SANJIVANI,
Dec. 23rd, 1909.

24. Referring to the rejection of the appeal which Mr. Kelkar made to the Government of Bombay against its order disqualifying him from being a member of the Legislative Council, the *Sanjivani* [Calcutta] of the 23rd December writes:—

We fail to see the reason of the Government's obstinacy in upholding an unjust act. The fact that Mr. Kelkar approached the Government, even after it had debarred it from the Council, shows that he is not what the

The case of Mr. Kelkar.

Government supposes him to be. But still the Government must insist on the maintenance of its *sid*!

25. The *Jasohar* [Jessore] of the 23rd December writes as follows about the deportees:—

The deportees.

If it is the intention of the Government to detain them on the pretence of the occurrence of a dacoity here or a dacoity there, or of the finding of a bomb here or a bomb there, then surely there is no knowing when they can be released. The bomb scares are in most cases ending in mare's nest, and the dacoities are being committed by lower class people or up-country men. The incapacity and worthlessness of the police are everywhere encouraging the vulgar population to bring about a state of anarchy. The case of the deportees should be agitated throughout the country by holding meetings by hundreds. If it is said that such an agitation will only induce the Government to delay the release of the deportees, it may as well be said that silence on the part of the people may be construed by the Government to mean apathy, and thus make the latter indifferent to the question of their release. If all Bengal does not really like the deportations, what is the harm in speaking it out? The people will in that case at least have the consolation of having done their duty.

JASOHAR,
Dec. 23rd, 1909.

26. To the *Hitvarta* [Calcutta] of the 23rd December, the orders of Sir Edward Baker for making over the Hindu orphans of Darbhanga to Hindus only indicate that His Honour possesses a generous and impartial mind.

Sir Edward Baker's generosity.

HITVARTA,
Dec. 23rd, 1909.

27. The Government has, says the *Bharat Mitra* [Calcutta] of the 25th December, established the Courts of Wards to save zamindars from indebtedness; and native officers entrusted with their management have shown good results. Still their number is only 16 against 23 English officers. Preference given to Englishmen, on account of their white skin, on the part of the Government makes the Indians discontented.

A cause of discontent.

BHARAT MITRA,
Dec. 25th, 1909.

28. The *Hindi Bangavasi* [Calcutta] of the 27th December finds that no document attesting a transaction of Rs. 30 in value is subject to any stamp duty, and asks if the hardship caused here by requiring a stamp for a document acknowledging receipt of over Rs. 30 is due to this country being comparatively poor. In fact a transaction involving Rs. 50 should not be subject to any stamp duty in India.

A hard law.

HINDI BANGAVASI,
Dec. 27th, 1909.

29. Railways, says the *Bharat Mitra* [Calcutta] of the 25th December, serve the purpose of carrying away grain, while canals help the production of the same. Government, however, gives more attention to the former, and the profits derived from the carriage of silver are devoted to their extension. The Secretary of State has issued orders recently forbidding the employment of these profits for such a purpose, but no silver coins are being struck at the Mint now-a-days. It would, however, have been something, if orders had been given for spending them on the construction of canals.

Railways and the Mint profits.

BHARAT MITRA,
Dec. 25th, 1909.

30. The *Marwari* [Calcutta] of the 24th December also notices the difference, and attributes the provision of a greater sum for railway extension to the fact that it mainly benefits the European merchants, while the canals do not.

Ibid.

MARWA I,
Dec. 24th, 1909.

VI.—MISCELLANEOUS.

31. The *Daily Hitavadi* [Calcutta] of the 26th December expresses wonder at the report that the Viennese people are showing sympathy with the military man who attempted to poison his superiors in office with the object of facilitating his promotion, and passes a stricture on the present state of Western civilisation.

Imputed rottenness of Western civilisation.

DAILY HITAVADI,
Dec. 26th, 1909.

NAYAK,
Dec. 23rd, 1909.

32. The *Nayak* [Calcutta] of the 23rd December writes:—

Orthodox Hinduism ; its political value.

The culture and civilisation which the English are imparting to us, are making us luxurious and selfishly addicted to our own pleasures—attributes which do not depend on one's own manliness, one's own capacity or prosperity. Much as a piece of straw floats along the tide easily, has not to make any effort to enjoy the ease of floating along and has simply to go on floating, in the same way we have to make no effort towards the acquirement of these new pleasures. Disobey the injunctions and restrictions of your religion and your society, abandon the ways of your fathers and act on your own inclinations and tastes, and you will enjoy sensual pleasures. You will not have to obey the rules and prohibitions of any society, the Hindu, the Christian or the Musalman ; you may use the dress of any country or nation, and you will find that you are enjoying yourself in an up-to-date fashion. This sort of enjoyment induces mental and physical decrepitude, and brings on the first symptoms of the unrestrained madness of license. English education and imitation of English civilisation have brought on the Hindus as a community the same ruin as the use of cocaine brings on an individual.

For Hinduism is based on self-restraint. It may be that this self-restraint originates in the hope of happiness hereafter ; but none the less this self-restraint was originally inculcated mainly for the purposes of self-defence, of the preservation of our individuality as a nation and as distinct families. And where individual families can defend themselves against oppression and harassment from outside, the whole community composed of those families also can do so. Life often brings us face to face with difficulties, the removal of which is out of the question. In such cases if only we can remain collected and cool, we may be said to display the highest manliness. The capacity to suffer is no trifling virtue which can be easily acquired. When a patient is dying, the good physician, instead of trying to cure the complaint he is suffering from, should try only to keep him alive. Hinduism explains to us how to survive through such critical periods. We have survived so long as a nation, because Hinduism and Hindu society have made the conditions favourable to such longevity. If you break up Hindu society, Hinduism will vanish, and along therewith you will be extinct as a nation.

As we have said, Hinduism is necessary for the purposes of self-defence—we mean not merely the protection of the body or ministering to bodily enjoyment. If a man travelling beyond the sacred circle of Hinduism comes to dress and live as a *Feringhee*, he must be held to have failed in the work of self-defence, for Hinduism was originally part of his self. Considering the times and the other surrounding circumstances, it is incumbent on us to put forth our best energies possible to the maintenance of our Hinduism inviolate. India's present state of subjection, which has lasted over thousands of years, may not possibly be removed by our individual efforts. But what cannot be cured must be endured ; and if we can put up with it for some little time, it goes away of itself. Of course by putting up with it, we do not mean putting up with it as insensible decrepit creatures,—we must feel the scorpion-bites of our subject condition every moment and every instant, and with hands uplifted we must piteously pray to Him at a sign from whose fingers the impossible becomes possible, so that even a lame man can jump over a mountain. If this feeling is to be strong in the mind, we must also realise the glory of the Hindu home as well as the worthlessness of our own individual selves. We must feel that we are quite unworthy of upholding the dignity of the race we are born of—that I owe my birth of such a race to God's graces, and it is His grace again which can make me worthy of its glory. This is how a society has to be defended. Those among the conquered who adopt the civilisation of the conquerors, can only be said to eat off the leavings of the tables of strangers. The more a conquered people seek to imitate the conquerors, the more will the bonds of its own social system get relaxed. And when through the relaxation of these bonds the conquered people come to be reduced merely to a mass of individuals without any cohesion, the influence of the conquerors on them is bound to be unresisted and irresistible. This is one of the first truths of politics. So anything that will keep me within the bounds of my nationality and my society, anything that will fill me with a pride in the memory of my

past, constitutes my one means of self-defence. Uphold Hinduism and Hindu society, if you wish again to regain your distinct existence.

The influence of English education.

33. Under the heading noted in the margin, the *Hindi Bangavasi* [Calcutta] of the 27th December writes :—

HINDI BANGAVASI,
Dec. 27th, 1909.

Although professing a different faith, the English do not interfere with our religion. Unlike the Musalmans, they have never demolished our temples or broken the images of our gods. On the other hand, they have taken measures to preserve many of the ancient temples as relics of ancient architecture. In the same way the English do not teach us English to abolish the caste system, but the result is quite the contrary. This is because of the absence of any provision for religious education side by side with the secular. From the time of Warren Hastings to the year 1835, under the educational policy of the East India Company, oriental learning was not so much ignored, but the current of that policy changed its course with the famous despatch of Lord Macaulay. It is well that the number of illiterates in the country is very high, but we fear this state of things is not likely to last long, and that English education is sure to make further progress in the country which will not be for its good.

Will not the Hindus even now take the education of their children into their own hands, and impart it through their own mother-tongue?

Delivery from subjection.

34. The *Bharat Mitra* [Calcutta] of the 25th December writes :—

BHARAT MITRA,
Dec. 25th, 1909.

The English are ruling over us, but we do not consider this condition as one of subjection. Subjection lies in one's feeling that he is ruled over by another, it being immaterial whether the ruler is an alien or one belonging to his own country or religion. It is the feeling as such that makes subjection painful.

The feeling of national subjection may be due to four main causes, viz.—(1) inferiority of the subject people in wealth; (2) some section getting more privileges than another in the matter of obtaining higher appointments in the public service; (3) the blind love of the rulers for one community compared with another, and the difference in the treatment accorded to them; and (4) disregard of public opinion in the matter of administration. These causes may exist even when the ruler belongs to the same country as the ruled. If the people do not cherish this feeling even when all these causes exist, their condition is no better than that of the beasts, and they are, like the Red Indians of America, doomed to disappear from the face of the earth.

No sooner this feeling takes possession of a people, it is a sign of its deliverance from its present condition; and so long as the discontent created by that feeling is not removed, it gets no peace of mind. The ruler may keep such a people in terror, if he possesses great physical force; but he cannot bring it peace of mind. There is one and only one means of doing this, and that is by cutting at the very root of the discontent and of the unrest created by the same.

No Government can subsist, unless the governed are happy and contented. Government may not become aware of the unrest in the very beginning, but it cannot remain hidden from it very long. It is, however, possible that even when becoming aware, the Government may not cure it on account of its unwillingness to part with some of its powers which have been enjoyed for a long time, and try to retain them by having recourse to various devices; but these are of no avail, for the people so aroused can feel no rest till it has good cause for the same. In this way neither the ruler nor the ruled feels happy; hence the former is compelled for his own sake, if not for the latter, to establish peace among his people.

The efforts of those who try to conceal the awakening that has taken place in the Indians, are like the efforts of hiding the sun with a piece of lens. We believe the English, who are versed in statesmanship, have also come to know of it: their Reform Scheme is an evidence of this knowledge. They will, however, soon come to know that the measures they have adopted to remove the above feeling of the Indians are not sufficient for the purpose. So long as the Indians are not treated like the people of the other colonies of

England, the feeling would not disappear. It is also certain that Indians like other colonists will soon obtain a similar independence.

BANGAVASI,
Dec. 25th, 1909.

35. The *Bangavasi* [Calcutta] of the 25th December says that scarcity of food, scarcity of water, and the adulteration of food articles are the three scourges of this country. They may be removed, if the people of the country bestir themselves properly in the matter. But if the people fail to do so, it behoves the Government to come to their rescue with its efficient machinery. This is ordained not only by the Hindu *Shastras*, but even by Western savants. For instance, Mill says :—

The three main troubles of the Indians.

“At some times and places there will be no roads, docks, harbours, canals, works of irrigation, hospitals, schools, colleges, printing presses : unless the Government establishes them, the public will either be too poor to command the necessary resources, or too little advanced in intelligence to appreciate the end, or not sufficiently practised in conjoint action to be capable of the means.”

It is not intended to say here that the present Government of India is altogether indifferent to the three-fold problem mooted above. But it has not yet been able to find out a solution for it. The suggestion of restraining export, with a view to removing the scarcity of food-grains, has not yet been acted upon. Perhaps the fact that England has to depend on foreign countries for the bulk of its food-supply makes the suggestion unworkable. But then the authorities ought to encourage and develop arts and industries in India, so as to enable the country to easily bear the loss caused to it by the export of food-grains. But is the Government doing that? The work of removing scarcity of water suffers greatly in villages for want of funds. But why should the Government be so niggardly in this respect, when the public coffers are swelling with increasing revenues, and public expenses are expanding in various directions? Government should also bestir itself properly to prevent the adulteration of articles of food. Hard laws may end in prosecution of the innocent. Much, however, depends on the mode of executing those laws. In conclusion, Government is earnestly appealed to for removing the three-fold trouble of the Indians, viz., scarcity of food-grains, scarcity of water and the adulteration of articles of food, by whatsoever means that may be done.

BIR BHARAT,
Dec. 26th, 1909.

36. Referring to the charge that the recent dacoities in Bengal are of a political character, and that they are perpetrated by the educated young Bengalis, the *Bir Bharat*

The duties of public servants.

[Calcutta] of the 26th December says that it does not like to go into the question as to who commit these dacoities, whether educated Indians or others ; but it must assert that it has become difficult for the people to keep their life and property safe. Why is this dark cloud of unrest under this peaceful British rule? Of course those who have been employed at the cost of the very life blood of the people to maintain peace in the country, are solely responsible for the unrest. The dacoits may or may not belong to the gentlemen class ; but why are they given an opportunity to commit the offence? When disarming the people Government promised to protect them from thieves and dacoits, as also from wild beasts. Government did carry out this promise, for there was peace in the country immediately after the passing of the Arms Act. The Police officers then were a terror to the evil-doers. Where are their compeers now? In reviewing the work of the Police officers who have received promotions of late, it would appear that some were adepts in making searches, others in detecting seeds of sedition on the roads, and some others again were busy in arresting seditionists. The haunts of thieves and dacoits were unknown to these officers. When it is a fact that dacoities are being committed, can the statement that they are the work of political offenders absolve the officers from all responsibilities?

As for the duty of the people to arrest dacoits, how is it possible for them to do so, disarmed and busy in finding the means of earning their daily bread as they are, when the police, with all the training that it has got, fails.

SANJIVANI,
Dec. 23rd, 1909.

37. The *Sanjivani* [Calcutta] of the 23rd December writes :—

Disturbances at political meetings in England.

The rowdyism and riots that are now taking place at every political meeting in England are a hundred times more serious than the few disturbances which took place in Calcutta, and which furnished the authorities with

a plea for passing what is known as "the sunset rules" in connection with political meetings held in the city. Our Anglo-Indian contemporaries find in the disturbances which Calcutta witnesses now and then a convenient peg on which to hang their arguments as to India's unfitness for self-government. Will the Anglo-Indian Press now say the same thing regarding England? We should think that "the sunset rule" ought to be passed in England, and that Lord Morley ought to take the leading part in getting such a rule framed, or, better still, in prohibiting in view of recent disturbances all public meetings in England.

38. Referring to the disturbing scenes created by the opposite party in the party meetings which are at present being held in England, the *Hitvarta* [Calcutta] of the 23rd

HITVARTA,
Dec. 23rd, 1909.

A contrast. December observes:—While such scenes are considered ordinary incidents in England, and no officer or newspaper raises the question of suppressing meetings or assemblies, they are considered here as extraordinary and spreading sedition. Gurkha soldiers commence to break the heads of way faring public. The Indian Princes and public bodies shed tears through deputations. Regulations are framed at Simla. Warrants are issued by Magistrates. The red-pagriwalas (police) commit high-handedness in the houses of innocent persons. Deportations are not wanting. The white newspapers are beside themselves (literally, out of their garments). Members of Parliament like Mr. Rees move heaven and earth. Even the famous honest John Morley becomes a partizan of oppression. Schools and colleges become scenes of consternations. In short, many unheard-of incidents come to pass. Such is the difference between a dependent and an independent country, though the laws in the two are almost the same.

39. Referring to Raja Ranjit Singhji of Jamnagar's opinion recently expressed by him regarding the fitness of Indians for self-government under the British rule, the *Hindi Bangavasi* [Calcutta] of the 27th December says that the cold winds of England have deranged the brains of Jam Sahib.

HINDI BANGAVASI,
Dec. 27th, 1909.

Raja Ranjit Singhji and self-government.

40. The *Bihar Bandhu* [Bankipore] of the 20th December notices the great fancy that Indians have of late commenced to take for white girls, who also consider Indians as being strong men. Besides, the expenses of a married life have so much increased in European countries, that the men have given up the idea of marrying at all. Hence the women there are marrying Indians. Religious sentiment has nothing to do with these marriages, as women like Miss Thomson would in that case have not married the Maharaja of Tikari, who already possesses a wife.

BIHAR BANDHU,
Dec. 25th, 1909.

Indians marrying English girls.

41. The *Hitvarta* [Calcutta] of the 25th December contains a translation of the *Basumati's* article to show that the Nationalist party has yielded a good deal in the matter of having a United Congress.

HITVARTA,
Dec. 25th, 1909.

The future of the Congress.

42. The *Sanjivani* [Calcutta] of the 23rd December expresses regret at the failure of the attempt that was recently made to hold a united Congress this year, and asks the people of India to do their best to bring about a reconciliation between the Moderates and the Extremists. The paper agrees with the *Bengalee* in thinking that the leaders of both the parties are fully alive to their own responsibilities, and warns the people against breeding useless discord by blaming one another's acts. The Congress, concludes the *Sanjivani*, is a national movement, and as such deserves the hearty support of every Indian, be he a Moderate or an Extremist.

SANJIVANI,
Dec. 23rd, 1909.

The Congress.

43. Referring to Babu Satyananda Bose's letter regarding the Congress, the *Daily Hitavadi* [Calcutta] of the 24th December writes:—

DAILY HITVADI,
Dec. 24th, 1909.

The Congress and the Extremists.

If what Satyananda Babu says be true, we must condemn the policy which Srijut Aravinda Ghosh and the other Extremist delegates have been following. No one can praise a man who gives himself away knowingly and willingly. As the subjects of the English *raj*, we must bow down to the English suzerainty at every step. The present situation has made conflicts between the educated classes almost inevitable, and

it is, therefore, necessary that we should refer our quarrels to our rulers. Those of us who do not do so are sure to be suspected by our rulers to be disloyal. We must say that the Extremists have not acted wisely in not signing the Creed of the Congress, and that the Moderates did nothing wrong in refusing admission to the Extremists. The Extremists have indeed acted like mad men, though we cannot help admitting that it is the shrewd Moderate leaders who enraged the Extremists in the first instance.

NAYAK,
Dec. 25th, 1909.

44. The *Nayak* [Calcutta] of the 25th December thinks that the Extremists are not acting wisely in consenting to sign the Congress Creed with the proviso that they personally do not accept it, though the Congress

does. The demand of civilisation makes people clothe their nakedness, and none of us, after having clothed ourselves, go about crying loudly out to our fellow-men to come and see our nakedness inside our clothes. Whatever your personal opinions may be, since your aim is to promote unity and prevent sectarianism, it is not wise to make it known that your opinions are in advance of those of the party you are seeking to coalesce with.

We are heartily sorry to see that the Extremists are not going to attend the Congress. As for those leaders of the party who have publicly committed themselves, there is of course nothing to be said. But it is to be hoped that the rank and file of the party will not shrink from attending the Lahore assembly. Let every Indian remember that the Congress must be kept alive and strong at any sacrifice.

HITVARTA,
Dec. 23rd, 1909.

45. What orthodox Hindu, asks the *Hitvarta* [Calcutta] of the 23rd December, will not be pained to see Pandit Madan Mohan Malviya as President of the Congress. Mohan Malviya occupying the chair of that semblance of a Congress, considering that it had not yet fallen to the lot of an orthodox Hindu to preside at a Congress when it was a reality?

BHARAT MITRA,
Dec. 25th, 1909.

46. The *Bharat Mitra* [Calcutta] of the 25th December also says something almost to the same effect, for its ambition to see Pandit Malviya in the chair at the united Congress, which is sure to come some day in future, will no longer be realized.

BIR BHARAT,
Dec. 25th, 1909.

47. The *Bir Bharat* has a cartoon representing Sir P. Mehta pulling Pandit Malviya over a pulley, and exclaiming that his body was a heavy load and difficult to lift without extra help, after the manner of the coolies who lift weights with the help of that contrivance.

BHARAT MITRA,
Dec. 25th, 1909.

48. The *Bharat Mitra* [Calcutta] of the 25th December warns the recently formed Mahratta League not to go so far forward in its selfish objects as to encroach upon the interest of other communities. So long as the Muhammadans do not come to their senses and the Indians do not learn to work in unity, formation of such sectarian leagues is simply inevitable.

DAILY HITAVADI,
Dec. 24th, 1909.

49. The *Daily Hitavadi* [Calcutta] of the 24th December writes:—
The town of Nasik is situated on the banks of the Godavery in Bombay, and Nasik district is one of the big districts in that Presidency. Mr. Jackson was the Collector of this district. He had recently been promoted, and was to have left Nasik for Bombay city. The inhabitants of Nasik arranged a meeting in Theatre Hall, in order to accord him a parting ovation. A Brahman youth shot Mr. Jackson dead with a revolver at the Theatre entrance as he was going to attend this meeting. One of the shots perforated his heart—and that killed him. He could say nothing at the time of his death—he had no time to do so either—for death supervened instantaneously with the shot striking him.

It is superfluous to mention that we have been greatly pained at the news of this terrible murder. Not only have we been cut to the quick; we have at the same time come to feel very much ashamed. Time was when we used boastfully to assert that demoniac practices of Europe, its secret murders, bombs, shots, socialism and anarchism, would not find entry into India. We thought that in a country where people were afraid of the consequences of sin, of the terrors of purgatory, where they thought of their future existence and believed in the doctrines of destination and *karma*, the

sports of demons could not be possible. But Satan is slowly extending his dominion in India, as though only to shatter our pride; high caste Indian youths are imitating and practising the demoniac deeds of Europe. It behoves every Indian who is a British subject to strive against these heinously sinful practices.

In the first place, murder is in our eyes a most heinous sin; and furthermore, Mr. Jackson was an invited guest. It was to accord him an ovation that the meeting at the Vijaynama Theatre was held. That a murderer who passes for a Brahman killed him who was the guest of the town and of the community at that meeting: this idea makes the hair of one's body stand on end in shame. One asks himself whether the Indian Brahman who was capable of such a deed was a Brahman—a something less than a man? Mr. Jackson was not only a guest but the ruler of Nasik. The virtues of his rule endeared him to all—that was why the public were about to accord him an ovation.

Not only will cowardly murders like this bring about a conflict between the rulers and the ruled and the whites and the blacks, but the terrible poison of this heinous sin will well-nigh convulse Hindu society into extinction. Men cannot be inclined towards such demoniac deeds, unless atheism and the demoniac spirit were in the ascendant. If the educated youths of a community wallow in the mire of this sin under the impulse of this demoniac spirit, the deterioration of that community is certain to follow. Furthermore, we are a weak race of subjects, whereas the English are the strong race of rulers. If any ill-feeling arises over this incident between the rulers and the ruled, it need not be explained that all the loss will lie with the subjects. So it behoves the country to try to prevent the recurrence of heinously sinful acts like this in the country, to get the sinners properly punished, and to prevent the further spread of this sinful spirit among the community.

At the same time we venture to remind our rulers that the number of these ruffians among the Hindus in the different Indian provinces is very small. The people of the country at large do not by any means uphold acts of sin like this. If the officials proceed a little considerately, they can succeed in eradicating this heinous sin from the soil of the country. The Government is bound to take care that many do not suffer for the sins of one, so that a feeling of conflict and hatred between the rulers and the ruled may not be developed. So all parties must proceed with some little sense of responsibility and consideration. Both the rulers and the ruled must act with restraint.

50. The *Nayak* [Calcutta] of the 25th December is sorry for, and frightened by, the recent Nasik murder. The Anglo-Indian papers describe the murder as political, and ascribe Mr. Jackson's fate to the part he took in G. D. Savarkar's case. But the official account of the incident gives the same reasons only as a "supposition." If what the Anglo-papers say is true, why is not the official account more definite in its statements? While unwilling to comment on the murder in the absence of more definite news, the paper feels certain that whether this murder is political in origin or not, such murders are a form of sin imported from the West, which is poisoning Indian society.

NAYAK,
Dec. 25th, 1909.

51. The *Dainik Chandrika* [Calcutta] of the 27th December writes:—
The excesses of the handful of India's unreasonable party of license have not yet ended. It was by scoundrels belonging to this party that the lamentable murder of Sir W. Curzon-Wyllie was perpetrated and the ineffective attempt on the Viceroy's life at Ahmedabad was made, and now the popular Mr. Jackson of Nasik has also been killed by one of them. This murder makes it apparent that the creed of the Bengal party of license has travelled on to Bombay, where it has cast its spell on some youths to the point of depriving them of all sense of discriminating between good and evil. Hopeless India has no peace nor happiness in store for her!

DAINIK CHANDRIKA,
Dec. 27th, 1909.

HINDI BANGAVASI,
Dec. 27th, 1909.

52. The *Hindi Bangavasi* [Calcutta] of the 27th December reflecting on the Nasik assassination, observes :—

The Nasik murder.

What a change time has wrought! A Hindu who hesitated to kill even a prisoner, shall now feel no scruple in taking the life of his own fellow creatures! What else can be more surprising in creating anxiety and pain? To the orthodox Hindu what else can be a greater indication of his degradation and fall?

HINDI BANGAVASI,
Dec. 27th, 1909.

53. The *Hindi Bangavasi* [Calcutta] of the 27th December contains a summary in vernacular of the Government report describing India's progress during the last fifty years.

The official report about India's progress.

DAILY HITAVADI,
Dec. 26th 1909.

54. The *Daily Hitavadi* [Calcutta] of the 26th December takes exception

The *Advocate of India's* diatribe against the Brahmin community.

to the abuse levelled by the *Advocate of India* against the Brahmin community in connection with the Nasik outrage committed by a Brahmin youth, and cites, in repartee, the cases of Mr. Cowie defrauding a bank, of some soldiers kicking Dr. Sureschandra to death at Barrackpore, and of soldiers belonging to the 9th Lancers rupturing the spleens of punkha-coolies. The writer goes on say that, if he abuses the English people, section 153A of the Indian Penal Code will be at once set in motion against him; but the *Advocate*, the *Englishman*, the *Pioneer*, the *Times of India* and other Anglo-Indian papers can abuse the Indians to their heart's content with impunity. The Indian's life is worth nothing in the eye of an Englishman, but why does he not say as much?

NAYAK,
Dec. 25th, 1909.

55. The *Nayak* [Calcutta] of the 25th December writes :—

The Viceroy's *Levee* and Bengalis.

A perusal of the list of those who attended the recent Viceroy's *Levee* shows few Bengali names on it—Musalmans names being more numerous than Bengali names. We think Bengalis did not venture to attend the *Levee* this time, only because of the distrust of Bengalis existing in the mind of the Viceroy. No self-respecting man likes that he, to whom he means to show respect, will look on him with suspicion. As the Viceroy has little trust in Hindus, and particularly in Bengalis, we see no good in troubling him with visits. If Lord Minto ever sees into the hidden mystery, and is able to place trust in us again, only then will there be a cordial reunion between the Viceroy and the people; else we see no good in troubling him for nothing.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 1st January, 1910.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st January 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 58, Bar-at-Law	500
*10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
†12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head Master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

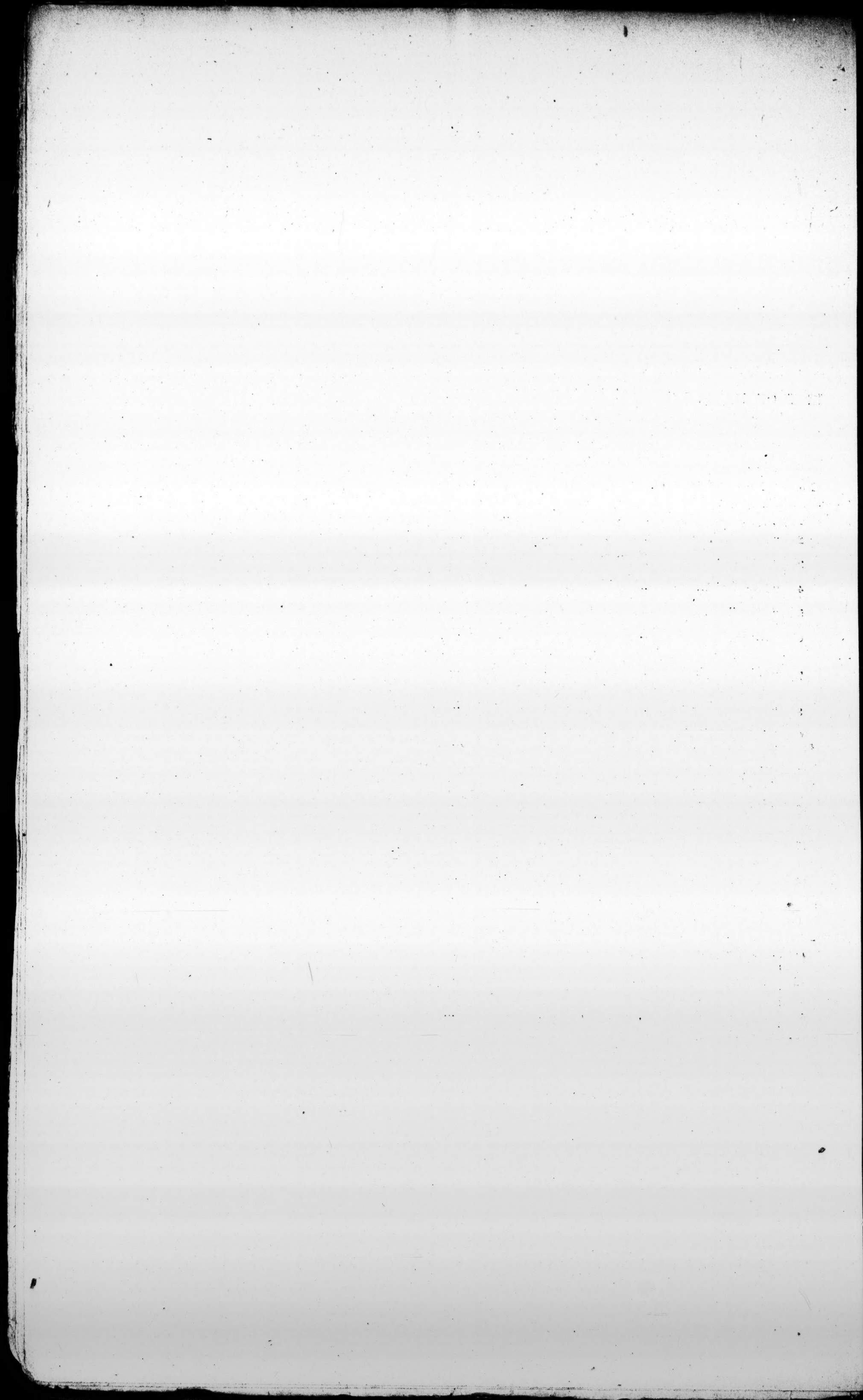
ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

†1	"Day's News"	Calcutta	Daily	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
†3	"National Daily"	Ditto	Daily	Babu Premananda Bharati, age 50, Hindu	500

* Defunct.

†

† The issue of these papers has been suspended for a time.



II.—HOME ADMINISTRATION.

(a)—Police.

1. The *Bengalee* states that with the fanatical and insane perpetration of such a diabolical deed as the assassination of Mr. Jackson on the one hand, and the hardly less

Horns of a dilemma.

fanatical and mischievous writers in a section of the Anglo-Indian press on the other, the bulk of sane people in India are truly between the devil and the deep sea. That the people are just as interested in the extirpation of terrorism as the Government itself is a truth which this section of the press deliberately ignores. They will have it that there is a considerable section of the people who are in sympathy with the anarchist, and that even those who are not in sympathy with him are only half-hearted in their support of Government. What is more, they will by perpetually calling for more repression, which, by the way, always confounds the innocent with the guilty, make it impossible for the bulk of the people to be undivided in their attention to the main issue. The lives and liberties of the whole people cannot be handed over to the tender mercies of the police because some misguided young man perpetrates a deed which they condemn with as much emphasis as any official. No one would condemn any reasonable attempt which the police may make to discover the associates of the murderer; but it is a different thing when, relying on information supplied by worthless spies, the police make indiscriminate arrests and indiscriminate house-searches. As a matter of fact, the police have these powers now, and the only privilege which the public exercise through the press and the platform is that of criticism. Is even this privilege—so necessary and so salutary—to be taken away? How essentially the public is right will appear from the fact that in the vast majority of cases the house-searches, at least in Bengal, have proved abortive. The people are indeed on the horns of a dilemma. They feel that the anarchist must be extirpated, and they are quite as anxious that their own liberties should not be needlessly interfered with by an inefficient and over-zealous police.

BENGALIEE,
25th Dec. 1909.

2. With reference to the frequent cases of incendiarism at Kushtia the *Amrita Bazar Patrika* observes that, although it is

Incendiarism at Kushtia.

the business of the police to trace the nuisance to its source and rid the town of the incubus, they have absolutely failed in their duty. And, incredible as it may seem, a punitive police is going to be fastened on the town! This will be literally a case of the local people being fined for the worthlessness of the local police. If the authorities think it necessary to draft in more policemen, the townsmen ought not, in fairness, to be saddled with the cost. The idea of posting punitive police in Kushtia could only have risen from the supposition that the acts of incendiarism were connected with the unrest. But the anxiety of the townsmen to bring the *budmashes* to book and their eagerness to work with the police show the baselessness of any such theory.

AMRITA BAZAR
PATRIKA,
27th Dec. 1909.

(b)—Working of the Courts.

3. The *Punjabee* reports the following scrap of conversation between

Lala Dina Nath and Mr. Boyd.

Lala Dina Nath, Editor of the *Hindustani*, and Mr. Boyd, Special Magistrate, who had sentenced him to five years' imprisonment (which was reduced to two years by the Chief Court), at the opening ceremony of the Lahore Exhibition: "I am glad," said Mr. Boyd, "that you are working on right lines now." To which Lala Dina Nath replied, "I was going on right lines even in 1907, but you could not help it. I was misrepresented to you as going on wrong lines." These words are regarded by the *Amrita Bazar Patrika* as having a world of meaning. Lala Dina Nath was a model of a moderate publicist. Yet he was convicted of conspiracy and sentenced to five years' imprisonment, a fearful punishment

AMRITA BAZAR
PATRIKA,
27th Dec. 1909.

to a young man who had just got on the way to success, because some objectionable matter had appeared in his press which he was too busy to supervise. To an English Magistrate it cannot but be specially painful to pass a severe sentence in such cases involving the freedom of the press in a way. If all Magistrates were vigilantly on their guard against being swayed by misrepresentation (*i. e.*) police and such like reports), sentences like the one passed on the Lala would rarely be heard of.

(h)—General.

HINDOO PATRIOT,
22nd Dec. 1909.

4. Referring to the Memorandum recently issued by the India Office on

Fifty years of British rule.

the progress that India has made during the last fifty years of British rule, the *Hindoo Patriot* observes that British rule has been particularly beneficial to the people for the peace and security it has brought in its train. When the Crown assumed the Government of the country, it gave absolute protection to the people from the depredations of robbers and plunderers which were so prevalent during the Muhammadan rule. Dacoities and highway robberies became almost a matter of the past in the earlier sixties of the last century, though police administration was not so organized as it is to-day. Yet the security of life and property of the people does not, curiously enough, seem so inviolable to-day as it was fifty years ago. That the detective ability of the police has palpably deteriorated during the last fifty years cannot be gainsaid. Though trade has improved and agriculture extended, it must be admitted that the material condition of the people has very little improved. The condition of the middle class *bhadrolaks* has become most deplorable within the last half a century. Signs of decay are in evidence on all sides. Prices have risen without any corresponding increase in income and the people have lost their staying power. While means of communication have been improved by the extension of railways, great harm has resulted from the obstruction of the natural drainage of the country and consequently malaria and other preventible diseases are playing havoc all round. The irrigation canals have similarly diverted the natural courses of the rivers, and *churs* have been thrown up in many rivers and water courses. It should therefore be the aim of the Government to devote their attention to the improvement of the economic condition of the country by encouraging industries and better sanitation in order that the country may be saved from the decimation of its population. On the whole, British rule has abundantly justified itself in India, and the record of useful and progressive work to its credit during the last fifty years is an earnest of still greater achievements in years to come, making the people rejoice in British connection for all time.

INDIAN MIRROR,
23rd Dec. 1909.

5. In reviewing the above Memorandum issued by the India Office, the

An opportune publication—
"Fifty Years of British Rule in India."

Indian Mirror observes that the progress of India is marked in every branch of the Indian administration. A good deal more, no doubt, has yet to be done to bring India on a level with the advanced

countries of the west, but the value of all that has been achieved is enough to entitle the British Government to the lasting gratitude and increasing attachment of the Indian people. The publication of the India Office Memorandum is regarded as being most opportune. It would be well if this informing document were translated into the vernacular for the wider information of the Indian public.

BENGALUR,
23rd Dec. 1909.

6. The *Bengalee* states that in an interview with a representative of the

Mr. Bilgrami on the separate electorate.

Advocate of India Mr. Bilgrami says in effect that the separate electorate is intended only to safeguard the interests of the Muhammadans as a

minority. But is that the fact? If that were so, why should not the interests of the Hindus in East Bengal and in the Punjab have been equally safeguarded? And is the Muhammadan community the only minority in India? The fact seems to be that Government has in this matter gone further than even Muhammadan leaders like Mr. Bilgrami or Mr. Ali Imam wanted them to go. These gentlemen were, indeed, advocates of the separate electorate

system, but the separate electorate they wanted was for their community as a minority. It cannot possibly be a matter of glory to them that Government has accorded preferential treatment to their community, because such treatment is avowedly justified on the ground of the backwardness of that community. That must be the reason why they are always speaking of the protection of the interests of minorities, whereas, as a matter of fact, everybody knows the Government has protected the interests, not of minorities, but only of the followers of a particular religion. In reply to another question Mr. Bilgrami is reported to have said that far from militating against the union of the different communities as one people, the separate electorates will help towards that end. Mr. Bilgrami's conception of union seems to the *Bengalee* to be purely negative. He mistakes the mere absence of conflict for unity. There is absolutely no conflict of the interests between the people of this country and those of Peru, for instance. Yet no sane man would think that these two peoples are, or are capable of becoming, a united nation. If the bureaucracy takes steps to prevent the Muhammadans from having anything to do with the Hindus, or *vice versa*, conflict of a kind may be avoided. But is it not possible to shut out unity by the same means of which the ostensible object is to present conflict?

7. The *Bengalee* declares that the bureaucracy has killed Lord Morley's Scheme of Reform. One has only to trace the genesis of that scheme to see that the Regulations framed by the bureaucracy are in opposition to the principles that lay at its very root. Lord Morley was anxious, among other things, that direct election by popular constituencies should supersede the system of nomination that has hitherto been in vogue. What the bureaucracy has done is to neutralise the value of this concession by vesting in the head of the Government the power of disqualifying any candidate whom he may choose to dislike. Similarly on practically every point the Regulations are at variance with the basic principles of the original scheme. Never did a finer opportunity present itself to statesmen and administrators; never was such an opportunity more thoughtlessly thrown away.

BENGALUR,
26th Dec. 1909.

III.—LEGISLATION.

8. With reference to the Muhammadan electorate, the *Bengalee* says that in attempting to safeguard the interests of a minority the Government have placed the minority in the position of the majority and have made them the real masters of the situation. For the first time in the history of British rule in India religion is made a qualification for political privileges. Religion ought neither to be a qualification nor a disqualification. Preferential treatment, based upon religion, is in entire conflict with the terms of the Queen's Proclamation, the gracious message of the Sovereign and the immemorial traditions of British rule in India. The impartiality of the British Government in dealing with class and class and creed and creed is its strongest bulwark and its noblest title to the gratitude of the people. All this is, however, scattered to the winds in the Regulations which have created such a keen disappointment among the educated classes throughout the country.

BENGALUR,
24th Dec. 1909.

VI.—MISCELLANEOUS.

9. The *Indian Mirror* does not understand why so much anxiety should have been evinced by some people to bring the irreconcilable Extremists, the avowed enemies of legitimate, constitutional progress, within the Congress camp. The difficulty has, however, been solved by the refusal of the Extremists themselves to accept the Congress creed and to attend the Congress at Lahore. This result is regarded as a great gain to the Congress and to all legitimate political progress. Many of the old leaders are gone and the few who remain behind are outflanked by the new school of patriots. Men like Sir Pherozeshah Mehta and Mr. Gokhale are laughed at for their "obsolete" views. No wonder the National Congress is

INDIAN MIRROR,
22nd Dec. 1909.

being torn up by sectarianism. The journal, however, hopes for the best and is confident that the National Congress will weather all storms and emerge out of its trials as a more useful and beneficent movement than it has been in the past.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1909.

10. The *Amrita Bazar Patrika* says the reports of the scare caused at Midnapore and Bankura by the passing of the Gordon Highlanders near those towns in their march up-country recalls how the *Pioneer* enthusiastically supported the proposal. That journal's motive in ardently recommending this particular route lay on the surface and is an index to its idea as to the present situation in Bengal. Bengalis in the interior, it observed in effect, had not seen the face of a British soldier for some time, and in view of the prevailing spirit in this province, the passage of a British regiment through a Bengal district, particularly Midnapore, cannot but have a salutary effect. The healthiness of the effect may, however, be judged from the fact that the District Magistrates had to especially assure the people that there was no cause of fear of molestation of any kind and at Bankura the place of encampment, to the relief of the people, was chosen three miles away from the town.

AMRITA BAZAR
PATRIKA,
23rd Dec. 1909.

11. The *Amrita Bazar Patrika* states that the news from Nasik that Mr. Jackson, I.C.S., was shot dead at a social function will give a shock of horror to all. The deceased, it is said, was an able and popular officer and was about to be promoted to the post of Commissioner of Excise. The pity of it is that no remedy can be suggested to acts of criminal insanity of this kind. The paper thinks it hardly necessary to assure the rulers that the whole country views such dastardly outrages with the deepest abhorrence. They really retard the progress of the country.

INDIAN MIRROR,
24th Dec. 1909.

12. With reference to the Nasik outrage, the *Indian Mirror* declares that the time has come for serious consideration as to how earnest and active co-operation between the authorities and the leaders of the people may be established. The journal thinks no time should be lost by those who are on the side of law, order and authority in forming vigilance leagues all over the country, with the object of preventing crime and of helping the authorities, in every possible way, in the detection of criminals. Vigilance committees have done superb work in the operation of preventive and sanitary measures in connection with plague outbreaks, and as anarchism is but another kind of plague which affects humanity, the journal feels sure that the measures which have been successful in the one case will be successful in the other also.

BENGALUR.
24th Dec. 1909.

13. In giving expression to its feeling of indignation at the Nasik outrage, the *Bengalee* observes that there is no feeling more deep-seated or more universal in the Indian mind than the sentiment of hospitality, and as Mr. Jackson was a guest of the Indian community when he was shot dead, this murderous act has outraged the sanctities of hospitality and aroused the deepest indignation throughout India. It is hoped that this insane and diabolical deed will not in any way interfere with the early release of the deportees.

BENGALUR,
25th Dec. 1909.

14. The *Bengalee* states that because an individual Brahmin has committed an outrage (at Nasik) which the whole Indian community have condemned in the strongest terms and which they view with equal detestation and horror, the *Advocate of India* pours out vials of its wrath upon the devoted head of Brahminism. To find in an incident like this an attempt on the part of Brahminism to survive by murder and terrorism is the negation of sanity and common sense. There are aspects of latter-day Brahminism—such, for example, as the institution of depressed classes—which no right-minded man will defend; but it argues the absence of elementary historical knowledge to assert that Brahminism even in its worst aspect had ever a special predilection for murder or terrorism. As Babu Surendranath Banerjee pointed out in his speech in reply to Lord Cromer at the Press Conference, anarchism is of the West, not of the East, and the fact that every individual act of terrorism has been condemned by the Indian public with the utmost emphasis is one more proof that terrorism is absolutely uncongenial to the Indian soil. As for Brahminism, if the *Advocate of*

India knew anything about it, it would know that the scriptures of no people insist with greater emphasis upon the sanctity of human life than those of the Brahmins.

15. With reference to the *Englishman's* article on the Nasik murder, in which that journal urges the people to show actively the loyalty that it is always ready to profess, the

The Nasik murder.

Amrita Bazar Patrika states that a little calm and dispassionate reflection will show that in the matter of checking the evil the people are as helpless as the authorities themselves. The Nasik outrage has some points of similarity with the assassination of Sir Curzon Wylie and the attempt on the life of Sir Andrew Fraser. Was there any means of knowing beforehand that Dhingra or the youth who shot at Sir Andrew were bent on the terrible crime they perpetrated? Was there any earthly means of foreseeing and averting these outbursts of homicidal mania? When even the nearest and dearest ones of those intent on such outrages are, in the very nature of things, unable to know what was passing in their minds, is it not obvious that it is impossible to foresee and avert the anarchical outburst? And as to helping to track the anarchists at large, the latter bear no distinctive mark, nor have any peculiarity about them, so that they may be picked out of the inoffensive population. Besides they work in secret and give no clue to their nefarious work. Then again it is a wonder that the *Englishman* and those of its way of thinking do not see that it is of vital interest to the people that there was an end to the present situation. Considering what they have undergone during the last few years of "unrest" would they not give any thing to put a stop to the strain of anxiety, suspense and actual suffering inseparable from the present state of things? If the people are not as helpful as they would wish to be, it is because they are helpless under the circumstance.

AMRITA BASAR
PATRIKA,
27th Dec. 1909.

16. With reference to the *Times* comment on the Nasik outrage, the *Bengalee*, while not desirous of entering into a discussion of the causes which are responsible for this utterly insane campaign of violence, strongly repudiates the insinuation of that journal that the "policy of concessions" on the part of any responsible authority connected with the Government of India has had anything to do with these outrages. There has been too little of political concession in this country during the last decade or so. The reforms had, indeed, been announced more than a year ago, but the announcement had been preceded as well as accompanied and followed by measures which were not "concessions." The Seditious Meetings Act, the Crimes Act and some other legislative measures which were placed on the statute book during the last couple of years, the deportations and other executive measures were all intended to root out sedition and to stop the campaign of violence. If, unhappily, they have not had that effect, it cannot be because the Government has had any sentimental predilection for political concession.

BENGALUR,
28th Dec. 1909.

17. Commenting on Reuter's summary of a leading article published in the *Times* on the Nasik murder, the *Amrita Bazar Patrika* wonders that the *Times* does not see that its repetition of the well-worn platitudes can serve no useful purpose. The assertion that a "campaign of deliberate vilification" is going on in a large section of the Indian press is a gross and palpable misrepresentation of facts. For one thing, there never was a section, much less a "large section," of the Indian press given to "deliberate vilification." Secondly, the severe punishment that has been meted out, under the elastic sedition law, to several score of journalists all over India, has put a restraint on even frank expression of opinion, not to speak of any sort of indiscreet writing, being possible now-a-days. As regards the contemptuous disparagement of "concessions," the *Patrika* asks whether the *Times* is such a poor observer of the trend of things in India as not to have noted how the Curzonian régime sowed the seeds of the evil of which the fruits are being reaped by the rulers and the ruled alike?

AMRITA BASAR
PATRIKA,
28th Dec. 1909.

18. The *Bengalee* regrets to hear that there have been fresh cases of oppression in the Budge Budge Jute Mills. The complaints that have been made by the bulk of the operatives employed in it are mainly directed against a European officer

The Budge Budge Jute Mills.

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occupying a fairly high position in the mills. The journal is reluctant to publish the details of the complaint, because it feels sure that the higher authorities of the mill will inquire into the matter and do the needful as soon as it is brought to their notice.

G. C. DENHAM,

*Special Asst. to the Deputy Insp.-Genl.
of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 1st January 1910.